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VOL. X, NO. 10

Reformation Number

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The EUROPEAN HARVEST FIELD

Scripture Expositions
Missionary Letters from Europe

WHAT WILL YOU GIVE THE LORD TO HELP HIS WORK?

PETER loaned to the Lord his boat that He might use it as a pulpit from which to preach to multitudes at the seashore. Peter's mother-in-law allowed Jesus to use her house in Capernaum to hold preaching and healing services. Martha and Mary opened their villa to Him. A man loaned his donkey that He might have His Palm Sunday entry into Jerusalem, A landlord loaned him a "large upper room furnished" (Mark 14:15), wherein to celebrate His last Supper with His disciples. Pious women ministered unto Him with their substance. Surely the three years' ministry of our Lord could not have been possible had it not been for the financial aid given by these unnamed pious women to support the twelve apostles who had left their usual occupations to help the Master. Simon of Cyrene helped Him to carry the cross on His way to Calvary; and finally Joseph of Arimathea gave Jesus his own new tomb. And YOU, dear reader, what will you give the Lord now to help His work in the world?

Price 10 cents per copy.

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AMERICAN-EUROPEAN FELLOWSHIP

156 FIFTH AVENUE NEW YORK CITY

WHY THE TITLE

American-European Fellowship

For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship with the Father, and with His Son Jesus Christ.— *1 John 1:3.*

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—*John 17:21-23.*

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*

Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

American-European Fellowship for Christian Oneness and Evangelization

Room 414, 156 Fifth Avenue, New York City

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1. To encourage Oneness of all true Believers at home and abroad.

2. To co-operate with reliable agencies for the spread of the Gospel in Europe.

3. To give material relief in Times of Emergency.

4. To distribute the Scriptures and other Gospel Literature.

5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.

6. To support Evangelists and Workers as the Lord makes it possible.

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This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses, and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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WICKLIFF

HUSS	LUTHER	JEROME of Prague
CALVIN	WESLEY	KNOX

The cut accompanying this note was first published in *The Protestant,* a book of essays on the principal points of controversy between the Church of Rome and the Reformed Church: "Popery in America," "The Mystery of Iniquity." It was first printed in Glasgow, Scotland, in 1827, and in Hartford, Connecticut, in 1835. The cut is worth careful study in connection with the Rev. S. L. Testa's article on the Protestant Reformation.

EDITORIAL

THE LOVE THAT PASSETH KNOWLEDGE

The Love of Christ! The heart almost shrinks from attempting to write on the matchless, unfathomable love of our blessed and adorable Lord. All the Saints of God who have spoken and written on the Love of Christ have never told out its fulness and vastness, its heights and its depths. "The Love of Christ *which passeth knowledge*" (Ephesians iii:19). And yet we *do* know the Love of Christ. While we cannot fully grasp that mighty, eternal Love, our hearts can enjoy it and we can ever know more of it. And He Himself whose Love is set upon us wants us to drink constantly of the ocean of His never-changing Love and receive new tokens, new glimpses of it. Surely His own blessed Spirit, though one feels so insufficient for such an object, will guide us in our meditation. He is with us and in us to glorify Him and take of the things of Christ to show them unto us. The Love of Christ the Holy Spirit ever longs to make known and to impart to our poor and feeble hearts.

The Love of our Lord is an eternal Love. It is not a thing of time. It antedates the foundation of the world.

"His gracious eye surveyed us
Ere stars were seen above."

He as the Son of God in the bosom of God was the object of Love. "Thou lovedst me before the foundation of the world" (John xvii:24). He also knew us and His Love was even then set upon us, before we ever were in existence. He knew our sinfulness, our enmity, our vileness, and in Love which passeth knowledge He looked forward to the time when He would manifest this Love to us His fallen creatures. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psalm cxxxix:6).

It was Love which brought Him down from the Glory which He had with God. What Love to come into this dark, sin-cursed world, a world full of enemies. What Love to leave that bright and glorious home and appear as man, entering as a creature the world He had made. And there was no room for Him in the inn. It passeth knowledge.

That life which He lived on earth was lived in that mighty Love.

"A love that led Thee here below
To tread a lonely path in grace,
To pass through sorrow, grief and woe,
The portion of a ruin'd race."

What Love we see in Him, in every step of that lonely path! What compassion, what tenderness we discover, ever new and fresh in every action, in every word. Wherever we look we behold that Love. Loving compassion rested upon the multitudes; with Love He compassed the poor, the sinful, the oppressed, the heartsick and the outcast. Love carried the weak and failing disciples, who had believed on him. A blessed word it is, which stands in the beginning of the thirteenth chapter in the Gospel of John. "Having loved His own which were in the world, *He loved them unto the end.*" His Love for His own was expressed by serving them. He pleased not Himself but had come to minister. He then girded Himself and began to wash the dis-

ciples' feet. What humiliation! Yet it was the fruit of Love. All He did was born of Love. His was on earth a constant, a never-tiring, an enduring Love. All the selfishness of His disciples could not quench that Love. Nothing could quench His Love for His own. Nothing will ever quench it. Peter denied Him. "And the Lord turned and looked upon Peter" (Luke xxii:61). Was it a look of reproach? Was it a frown of displeasure which Peter saw in that beloved face? Far from it. Love in its divine perfection shone out the eyes of the Son of God. And after His resurrection that Love was still the same. There was no reproach connected with the restoration of Peter to service. In the greatest tenderness and Love He commited to His disciple, who had so shamefully denied Him, the lambs and sheep so dear to His own loving heart.

Again we say, Oh! Love! thou passeth knowledge! How could man's imagination and invention ever have produced such a loving Person as our Lord, revealing the perfection of divine Love!

But there is greater Love than the Love which we behold in His blessed Life on earth. The greater Love is manifested when He laid down His life. He came into the world to die, to be the propitiation for our sins. He came to take our place on the cross. He came to drink the cup of wrath in our stead and suffer the awful penalty of our sins.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*"

God in Love gave thus His Son, and He gave Himself in Love. From shame to shame, from suffering to suffering, from pain to pain and agony to agony that Love went on to plunge into the deepest sorrow, to reach at last the place where His loving lips had to cry "My God, My God, why hast Thou forsaken me?"

"To death of shame Thy love did reach,
God's holy judgment then to bear;
Ah, Lord, what human tongue can teach
Or tell the love that brought Thee there?"

Ah! what human tongue can teach or tell the Love that brought Thee there? It passeth knowledge. But with loving, praising hearts, in worship and adoration we can look up to that cross on which the Prince of Glory died and say with Paul, "He loved me, He gave Himself for me." And again we join with the innumerable hosts of His own redeemed in the Glory song. "Unto Him that loveth us and washed us from our sins in His own blood and hath made us Kings and priests unto God and His Father, to Him be Glory and dominion forever. Amen."

And, beloved reader, that Love which knew you and us all before we ever existed, that Love which came from Glory for you, that Love which went into the jaws of death, endured the cross and despised the shame, that Love which gave so willingly, gave as we can never give, that Love is still the same. It changes not. His Love knows no fluctuations. That perfect Love cannot grow cold or indifferent. We all had our first love; when first we saw Him with the eyes of faith, how our hearts were enraptured. How soon that Love began to grow cold and decreased instead of increased. Then our walk and service became affected, for thus it must ever be when the heart is not responding to His Love and not in living, loving touch with Himself.

Oh! the weeks and months and years of our Christian experience spent

without the full enjoyment of His Love and Presence. But has this changed His Love? Has our unfaithfulness, our waywardness, our failure and backsliding affected His Love? No. He is the same loving Lord, the same loving Christ who has borne us and yearned over us, who has prayed for us and kept us. Whenever we turn to Him with broken hearts, confessing our sins, when in shame we hide our faces and tell Him all our failures, we find Him still the same loving Lord as He was when His eyes rested upon Peter. Oh! how He must love us! How He must love us, with that Love which passeth knowledge. What treasures that Love contains! Exhaustless, it is ever flowing full and free towards His own.

How it must grieve Him to see us so indifferent, neither hot nor cold. How it must grieve Him that we enjoy His Love so little that we permit that Love such meager opportunity to serve us and manifest His mighty Love toward us. Alas! we even mistrust that Love. When suffering and loss overtake us, when instead of prosperity adversity is our lot, we doubt that Love. Fears and anxieties are nothing less than an impeachment of the Love which passeth knowledge. His Love will never fail. He will see us safe home. Let the forces of the enemy roar, let trials and troubles come, His Love will keep us. His Love is our eternal portion.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And soon He will have us with Himself. The church He loved, for which He gave Himself, the church He sanctified by the washing of water, this church He will present to Himself a glorious church (Eph. v:24-27). Even while on earth He made known His loving purpose, for He prayed, "The Glory which Thou hast given me I have given to them."

It is His Love which will make us sharers of His own Glory and Inheritance. What that Love will do then! How we shall drink deeper of that Love, than we ever could drink here! Oh the depths of the Love to be fathomed in all eternity! Oh the length and breadth and height to be measured! It can never, no never, be exhausted.

Oh, child of God, is not thy poor wandering heart beginning to be warmed? Is the warmth of His Love, the Love of Christ, refreshing your soul? Thank God for it. It is but a demonstration of His Love. And do we not want more of it? Do we not need it?

All our ndifference, our cold-heartedness, our prayerlessness, our self-indulgences, our inactivity and all else which mars our Christian lives, is because we do not have the Love of Christ before our hearts. If we were constantly enjoying His Love and this mighty Love would constrain us, what self-sacrificing lives we would live! How we would love one another and in love serve one another. What peace there would be among those of like precious faith. With a better heart knowledge of the Love of Christ what joy would be ours in all trials and suffering, and with what boldness we would approach the throne of Grace and make constant use of our God-given privilege, prayer.

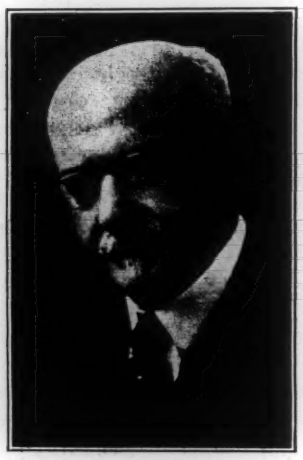
The Love of Christ would lead us on and on in love for souls, in service untiring, and yet the same Love, too, will make us long and pray for His coming. Oh God, our Father, grant unto us all and to all Thy people throughout the world a greater, a deeper, a more real knowledge of the Love of thine ever blessed Son, the Love of Christ, and fill us, through it, with all the fulness of God. Amen.

INTRODUCING OUR NEW EDITOR

By the Rev. Dr. George A. Simons

General Secretary of The American-European Fellowship

A few months ago the Board of Directors of The American-European Fellowship decided to make its president, the Rev. Dr. Arno Clemens Gaebelein, editor of "The European Harvest Field." Although a much overburdened editor of another magazine, "Our Hope," Dr. Gaebelein has kindly consented to assume this additional responsibility and labor of love.



Rev. Arno C. Gaebelein, D.D.

Widely known as a Bible lecturer, author of many books and editor of a Bible study magazine, the new editor of "The European Harvest Field" does not really need much of an introduction, unfortunately belated as this is, nevertheless we are confident that many of our readers in various parts of America, Canada and Europe will be exceedingly happy to see the face of this distinguished defender of "the faith once delivered unto the saints." The writer has known the subject of this sketch for forty years, Dr. Gaebelein and the writer's father having been members of the same Methodist Conference.

According to *Who's Who in America,* Dr. Arno Clemens Gaebelein was born in Germany, August 27th, 1861, and received his scholastic training in the *Gymnasium* and later studied privately. Wheaton College conferred the honorary degree of Doctor of Divinity on him seven years ago. As a youth of eighteen years Dr. Gaebelein came to America and in 1885, he was ordained as a minister of the Methodist Episcopal Church in which he has held various pastorates in Baltimore, New York City and Hoboken. He served as superintendent of "Hope of Israel Mission" in connection with the New York City Mission from 1894 to 1899. In 1894 Dr. Gaebelein began publishing and editing a Bible study magazine called "Our Hope" which enjoys a wide circulation in America and other countries. During the past thirty-five years Dr. Gaebelein has been actively engaged as a Bible lecturer, conducting Bible Conferences regularly at Montrose, Pennsylvania, Stony Brook, New York, Dallas, Texas, and other places. Since 1925 he has served as special lecturer in the Evangelical Theological College at Dallas, Texas. As a prodigious producer of expository literature Dr. Gaebelein has a notable list of books to his credit. We mention some of them:

Harmony of the Prophetic Word; Studies in Zachariah; Commentary on Matthew (2 vols); The Work of Christ; The Prophet Daniel; The Lord of Glory; The Book of Revelation; Studies in Prophecy; The Jewish Question; The Annotated Bible (9 vols); The Angels of God; The Holy Spirit; The Healing Question; Exposition of the Gospel of John; also Commentaries on The Acts of the Apostles, Ezekiel, Joel, Ephesians; Prayer in the Light of the Bible; Christianity or Religion?

For forty-three years Dr. and Mrs. Gaebelein have been enjoying ideal married life. They were married April 9th, 1886, the gracious bride being Emma F. Grimm, whose father, Rev. Christian F. Grimm, was a well-known Methodist clergyman in the East. Four children have come to bless this happy wedlock, one of whom died in childhood. Three sons—Paul W., Arno W., and Frank Ely, all married, and four grandchildren—gladden the hearts of Dr. and Mrs. Gaebelein. Paul W. Gaebelein and Arno W. Gaebelein

are graduate engineers by profession, and Frank Ely Gaebelein is known as the organizer of Stony Brook School, which was established in 1921 and which he has served as Headmaster since 1922. He has been assisting his father as Associate Editor of "Our Hope" for some years.

Besides being President of The American-European Fellowship, Dr. Gaebelein has been closely identified with various missionary and humanitarian enterprises. He has also had much to do with creating the Stony Brook School, being a member of its Board of Directors and chairman of the committee on finances. This institution stands on sound Biblical foundation, and in its short career of eight years has already been given highest rating as a Preparatory School in its particular class throughout the entire country.

Our magazine and its readers are to be congratulated on having such a consecrated and scholarly editor who is a close student of world events and an original interpreter of the same in the light of God's Holy Word. Under the experienced leadership of Dr. Gaebelein, the American-European Fellowship will surely continue to enjoy an ever-widening sphere of influence and have the full confidence and loyal support of Christian people everywhere. We hope and pray that God's richest blessings may rest upon the strenuous and diversified activities of both Dr. and Mrs. Gaebelein and that they may be granted many more years of happy and fruitful service in the Lord's vineyard.

AN UBIQUITOUS CO-WORKER

It affords us unusual pleasure to present to our readers this recent likeness of Mr. H. A. Ironside. Out of his fertile brain, sanctified heart, rich experience and facile pen, many helpful contributions have come during the past few years. We embrace this opportunity to thank our beloved colleague in the ministry for all that he has done in making "The European Harvest Field" a means of grace to many readers in America, Canada, and Europe. Our readers will be glad to know that future issues of this magazine will contain some of his illuminating, inspirational messages.

Mr. H. A. Ironside

When asked to furnish a biographical sketch of himself we received the following laconic statement: "Born in Toronto, Canada—the *first* time—October 14th, 1876. Moved to California when only ten. That State has been my home ever since. Born the *second* time (so far as I know) in Los Angeles when fourteen years old. Salvation Army Officer five and a half years, from fifteen to twenty-one. The past thirty-three years I have been in evangelistic and Bible teaching work. Married—have two sons and two granddaughters, etc."

If any of our friends are desirous of knowing more about the fruitful ministry of this notable Bible teacher they may find plenty of early biographical material in his book: "Holiness, the False and True."

Mr. Ironside has been a stanch supporter of the American-European Fellowship for some years, having rendered good service as a member of the Board of Directors. He is never weary in well-doing, even at his Bible Conferences in various parts of America he helps to further the cause of this interdenominational missionary organization. God bless him and keep him strong and active in the Lord's vineyard for many years to come.

ONE HOLY, CATHOLIC, APOSTOLIC?*

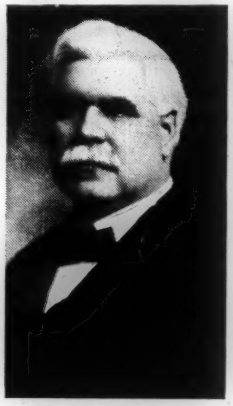
By Bishop William Burt, LL.D.

THE Roman Church claims to be the *One Holy Catholic* and *Apostolic* church. Is she either?

I. *Is the Roman Catholic Church a unit?* That there are divisions is very evident.

(a) There are divisions as to forms of worship—the Roman rite and the Ambrosian rite.

(b) There are divisions in orders and names — Franciscans, Benedictines, Dominicans, etc.



Bishop Burt

(c) Many divisions in theological doctrines! All remember the famous and bitter discussions between the Franciscans and Dominicans over the doctrine of the immaculate conception of the Virgin Mary; between the Thomists and Scotists over the effects of the sacraments; and between the Jesuits and the Jansenists in reference to Divine Grace. But the Romanists reply, "Our unity rests in the fact that above all possible controversies we have an infallible authority in the person of the Pope, who can settle all differences." We would ask two pertinent questions.

1. If this supreme and infallible authority is indispensable for the unity of the church how came it that the Romanists did not discover the fact till 1870? Before 1870 some said that the authority was in the Pope, others that it was in the councils and others in the church as a whole.

This brings us to one of two conclusions. If the church existed so many centuries without fixing its one and infallible seat of authority, this authority is not necessary to its unity. If on the other hand it is necessary, then the church was not a unit up to 1870.

2. If the Pope assures the unity of the church, what happens when there is no unity or harmony between the Popes? For at least twenty-five times there have been two and even three Popes at the same time who anathematized and excommunicated each other.

Even when there have not been these schisms and open war, very often one Pope has contradicted his predecessors. Gregory I (when the Pope was known simply as the Bishop of Rome) said: "I declare that whoever shall call himself Pope, or supreme bishop, or shall permit others to so designate him, such an one in his pride is a forerunner of the antichrist." But Gregory III decreed that only the Bishop of Rome might call himself supreme bishop or Pope. Sixtus V made an edition of the Bible which he declared to be infallible, but Clement VIII found in it one thousand errors. Nearly all the Popes decreed transubstantiation as a dogma, but some have declared that the bread and wine are only symbols.

The Romanists boast of unity, but the whole history of that church is nothing but a series of fisticuffs between secular priests and monastic orders, a ferocious strife between councils, conclaves and Popes from which one hears only the thud of their reciprocal excommunications striking each other.

* These four attributes of the church—unity, sanctity, universality and apostolicity—first appeared in the Constantinopolitan form of the Nicene Creed.

They speak of unity and yet I challenge any one to find a single doctrine for which priests have not been arrayed against priests, orders against orders, councils against councils and Popes against Popes. Indeed, more than once Popes have contradicted themselves.

That degree of apparent unity which one discovers in the Romish church is obtained in two ways.

(a) By keeping most of the clergy in the grossest ignorance. Rosimini considered the ignorance of the priests as one of the five plagues of the church.

(b) As regard the living, suppressing by force those who dare to think for themselves, obliging them to repress their opinions, or if perchance they have expressed them, to go to Rome and retract them, as for example Bonomelli, Curci, Fogazzaro, Ireland and others.

(c) By changing and mutilating the writings of the deceased. When, for instance, we wish to quote the Fathers we had better note the edition, because there are some editions so mutilated and changed by ecclesiastical authority that they are no longer correct. In boasting of their unity in contrast to the division among evangelical churches the Romanists resemble those who boast of the immovableness of the face of the dead in contrast to the various expressions, which are signs of life, of the living.

II. *Is the Roman Church holy?* In what does its holiness consist?

1. Is it holy in its teachings? Open the book entitled *De Pontefice by* Bellarmino and in chapter seven you may read: "If the Pope shall ever err commending vices and prohibiting virtues, the church is obliged to believe that vices are good and that virtues are bad, otherwise the church would sin against its own conscience." Is that holy teaching? Have we forgotten Isaiah 5. 20? "Woe unto them that call evil good and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter." Read some of the books which teach the morals of the Jesuits. In 1762 even the French Parliament ordered that 326 books written by Jesuits be burned in the public square of Paris, because the court had declared that twenty-eight of these books encouraged perjury, thirty-three theft, thirty-six murder, seventeen lasciviousness and sixty-eight regicide. Nothing so dishonest or diabolical exists in the darkest recesses of the human heart as that which the Jesuits have taught and justified in their morals. "Come." says Guerazzi, speaking of the works of the Jesuits, "hold up your garments and let us pass on tiptoe over this mountain of mud and blood."

2. Is the church holy perhaps in her representatives? Yes, a few have been good in spite of the system, but these have never been the ones recognized by Rome as holy. Rather the blessed Labre, whose principal merit seems to have been that he never washed himself, and Saint Dominic, whose memory even now produces terror in those provinces which, under the pretext of purifying them from heresy, he devastated with fire and sword.

Of Benedict IX a successor said: "I would be horrified if I should refer to the wicked and abominable life which he conducted." Then think of John XII and John XXIII, the despot of the Council of Constance, of whom it was said, "In him were concentrated all the vices."

Compare, if you please, the lives of the Popes to the lives of the Roman Emperors, the Vatican Palace to that of the Cæsars, and the times of Livea, Poppea and Messalina to the times of Marozia, Theodora, and Rosa Vanozza, and then tell me who carries off the palm for diabolical wickedness? Certainly no one can hesitate for a moment in his decision. The mark of

human sin has been carried to its highest level there where they say: "We are the Holy Church; outside of us there is no salvation."

III. *Is the Roman Church Catholic?* What does Catholic mean? The word comes from Greek and means "for all the earth." Hence when the Papists assert their Catholicism they simply say, "You Protestants are only a sect, limited to a small part of the world, while we are everywhere in every land and in every clime."

Romanists are greatly mistaken in regard to the inner meaning of the word Catholic as applied to their church. The primitive church was called Catholic, but this did not mean that it was then in all the earth. This would not have been true because as we know it was then limited to a small area. It meant simply that as the synagogue was only for Israel, excluding all others as not worthy, the Christian Church carried on its banner "For all the world." It was not actually in all lands, but it aspired to bring the gospel to all peoples.

If this is the meaning, why do the Papists accuse us of not being catholic? We are certainly more catholic than they are. When or where have we ever excluded any from the privileges of the gospel? They have done so many times, for they decreed an interdict against France, England, Holland, Denmark, Germany, and six times against the Republic of Venice. Instead of excommunicating and cutting people off from the Christ we send missionaries to evangelize the ends of the earth, saying, "Come, for all things are now ready; you are all welcome to the feast."

2. Setting aside, however, the real meaning of the word Catholic, if the Romanists wish to raise a question of numbers and of expansion they do not tell the truth when they say they are everywhere. There are more Protestants than Romanists in the world to-day, and if we would be true to our convictions our rank would increase marvelously. The Romish church is very fond of parades and processions, but the most wonderful procession of modern times in the lands beyond the sea is that of the multitudes who are leaving the Church of Rome. On their banners you may read, "We will never return."

IV. *Finally, is the Roman Church Apostolic?* The Papists say that we are not apostolical because we are not descended from the apostles, that we are only of yesterday. Where were you, they say, before the time of Luther?

1. Supposing we did not exist before the time of Luther, and supposing we cannot trace our historical connection back to the apostles, this does not prove that we are not apostolic.

You read the writings of Plato and are convinced of the doctrines of Socrates. In order to be a disciple of Socrates is it necessary to prove that there has been a direct line connecting you personally with Socrates? If we believe the doctrine and live the Christ life we are apostolic.

2. But the fact is that before the time of Luther, down through fifteen centuries before the Reformation, there were Protestants.

Who was that James Lefevre d'Etaples, the most learned professor of Paris as they called Erasmus, who twenty years before Luther protested and made the halls of the university resound with the great doctrine of the Reformation, "justification by faith"?

Even before then, in the fifteenth century, who were Savonarola, Jerome, Huss, and Nicolas of Clemangis, if not Protestants? Who was Wiclif, the audacious doctor of Oxford, who translated the Bible? He was excommunicated and forty-five years after his death his ashes were dug up by order

of the Bishop of Lincoln in order that they might be scattered to the winds.

Who were the Albigenses of the eighth century if not Protestants against whom was hurled the bloody inquisition with such awful fury? In the twelfth century there was Peter Waldo and the Poor of Lyons, and Peter of Burges burned at Saint Giles because he did not believe in transubstantiation, and Arnold of Brescia burned at Rome because of his protest against the greed of the Popes for temporal power. In the tenth and eleventh centuries were the Paulites, forerunners of the Albigenses and Waldensians, who fled to their hiding places in the mountains to escape papal persecutions. Were these not Protestants? Was Luther any more a Protestant than they?

Let us go up yet farther in the review of time. In the ninth century there were brave souls like the venerable priest Bertramo, who protested against the mass. Also Claudius, Bishop of Turin, who cleaned out the idols and relics from all his churches saying, "If you worship the cross because Christ was nailed to it for a few hours, then you must worship the manger because he was born in it, boats because he preached from them, thorns, and even donkeys." In the eighth century we see the protest of the Iconoclasts who would restore spiritual worship among the people. Their protest was heard in two solemn councils, one held at Orvieto, Italy, and the other at Frankfurt, Germany. Who were those if not Protestants, the hundreds of thousands of the seventh and sixth centuries in England, Scotland, Wales, and Spain who rebelled against the assumptions and rising supremacy of the universal bishop? Now at the fifth century we hear the protestations of the brave souls in the Pyrenees against the worship of images and relics. Still farther back and we hear Chrysostom and Augustine, who, like Luther, protested: "Ye are saved by grace through faith. Search the Scriptures."

Now we are back in the times of the Fathers, and we are surprised to find the question absolutely changed. It is no longer a question of finding Protestants, for all Christians are Protestants, but a question of finding any Romanists. You may search in every direction, but there are none. No Pope, no Cardinals, none wearing miters or scarlet or purple. Worship is a spiritual exercise without images or pictures, without confessional or foolish ceremonies. The creed of the church was simple, like the gospels. The Word of God was in the hands of the people, prayer was spontaneous and personal and preaching was in the place of functions. This, however, is not what is known as Roman Catholicism. This is the ideal church of the Protestants.—*Methodist Review.*

GREEK ORTHODOX REVIVAL

Eastern Europe is Catholic but not Roman Catholic. In 1054, differences over ritual, theology and church government led to a separation between the Bishop of Rome (the Pope) and the four Bishops of the Eastern Church. Out of this separation the Greek Orthodox church grew. Its membership according to latest figures is about 134,000,000. To bring this great body back to the allegiance of Rome has been the purpose of many Popes—a purpose recently set forth again by the present Pope. To offset that drive and to revitalize the life of these churches a conference has been called of 500 bishops representative of every branch of the Orthodox Church. The conference will meet early in 1930. It will have among its participants representatives of the Russian National Church and the churches of Ethiopia, Jerusalem, and Alexandria. The major purpose of the meeting will be to bring the branches of Eastern Christianity into a single unity.

THE PROTESTANT REFORMATION AND THE COMING TRANSFORMATION

By the Rev. Stefano L. Testa, Secretary of Italian Section
American-European Fellowship

"Be ye not conformed to this world, but ye be transformed by the renewing of your spirit."—Rom. 12:2.

October is the Reformation month, for on October 29, 1517, Martin Luther nailed the ninety-five theses on the door of the Church in Wittenberg and started a movement which separated half of Europe from the Roman Catholic Church. But millions today belonging to the Protestant Churches do not know what the Reformation was about. They are Protestants without a protest, for they seem to have nothing to protest about. It seems that the "protest" has been pulled out of Protestantism by the lukewarmness of the Church today. Let me sound an alarm and a call to action.

The Meaning of the Word "Protestant"

Let us first have a correct definition.

What is the meaning of the word Protestant? It is a compound word *protest,* coming from the Latin *pro,* "for, in behalf of, in favor of," and *testare,* "to witness," from which the words "testify" and "testimony" come. Take the word witness. (Latin) testify, or give testimony in a court of law, where the witness swears to tell the truth, all the truth and nothing but the truth. Thus we have "pro-testare" i.e., to witness for, or bearing testimony in favor of the truth. Jesus was the first witness for the truth. He not only was the truth personified and what he said was "God's truth" but He bore witness to it. Hear His words before Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John (18:37). Then Jesus said to his disciples: "Ye shall be my witnesses." (Acts 1:8.) and the Apostles considered themselves as such (Acts 5:32.). Hence we see that Jesus and his disciples were the first protestants or witnesses for the truth.

But the word witness or testifier has even a stronger meaning in the Greek language. It is "martyros," a martyr, which means to be a witness unto death. to be a martyr to the faith. It involves the shedding of blood and to die in one's testimony in defense of the truth. This stronger meaning in Latin is the word "confessor" which has come into the English language. Jesus says: "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." (Matt. 10:32). A Protestant, therefore, is one who witnesses in behalf of the truth, and is ready to die and be a martyr, if needs be, in defense of the truth. Jesus and his apostles then were the first Protestants, and all the martyrs of the faith in all the centuries of the Christian era, from the burning of the early Christians in Nero's gardens down to the marytrs of the Spanish Inquisition, and from the burning of Savonarola to the Boxer martyrs in China, who gave their lives for the defense of the faith, were all "Protestants."

Then there is a negative meaning to the word "protestant." Historically the word "protestant" was given to those Christians in the sixteenth century who protested against the false doctrines and abuses of the official Roman Church. Those Christians had read the Bible, which had been hidden for centuries, they had opened their eyes and had seen how the Church had deviated from the teachings of Christ in the New Testament. So at first they protested, and then they withdrew from the unfaithful Church and organized companies of Christ's followers, or Churches more in accordance with the teachings as laid down by Christ and the practices of the early Church.

You will remember that the appellation "Christian" was given in the first century to the disciples of Christ in Antioch (Acts 11:26) by their enemies as a title of reproach, and in time it became a title of honor sought by all having Jesus' faith. So the word Protestant. It was given by the enemies of the Reformation as a term of contempt to those who differed

with the Roman ecclesiastics and were ready to suffer and die for their liberty of conscience, and that word has become an honorable title. For the Protestant movement marked the close of the dark ages and the beginning of the modern world.

The Three Historical Periods

We can consider the three periods in the history of the Church under three heads:

(1) Formation of the Church, from Christ to Constantine, 300 years.
(2) Deformation of the Church, from Constantine to Luther, from the 4th to the 16th century, or 1200 years.
(3) Reformation of the Church, from Luther to the present time, or 400 years.

(1) The first period comprises the *formation* of the Church by Christ, as composed of all those who believed that he was "the Christ, the Son of the living God," according to the confession of Peter in Matt. 16:16-18. This ancient Church remained one in faith and doctrine for three hundred years. There was no centralized organization, for there was no Pope at that time. Each Church had pastors or bishops. The Church was persecuted by the Roman Emperors, but it spread everywhere through the circulation of the Scriptures, the faithfulness and zeal of its leaders and the heroic death of its martyrs.

Origin of the Roman Catholic Church

(2) In the second period we have the *deformation* of the Church. A serious crisis came in the beginning of the fourth century. In A.D. 313 Emperor Constantine, for political reasons, professed conversion to Christianity. He got the Church out of the catacombs, raised its bishops and pastors to the title and dignity of state officials, built churches and subsidized them, closed all pagan temples to pagan worship and converted them into Christian chapels, made the Christian religion the state religion, with himself as the head of the Church as well as the head of the State. He prohibited all pagan worship, and made a decree commanding all citizens to embrace Christianity under penalty of forfeiting their civil rights. As head of the Church and State he presided over the first General Council which met at Nicea in A.D. 325. And he was not even a baptized Christian himself, for he postponed baptism till his death.

What was the result of all this? That a large mass of people came into the Church by coercion, not by conversion, and because of convenience, for that was the fashion inaugurated by the Emperor. These baptized but unconverted pagans brought with them their forms and ceremonies to which they were accustomed and gradually introduced them into the Church. And this is how the veneration of dead saints, festivals, gorgeous processions and pageants, the Mass and Purgatory were introduced into the Church. Even the idols and demigods were baptized with Christian names. The very vestments which Roman Catholic priests use today, were those which pagan priests used in their religious rites, and the title "Pontifex Maximus" used by the Pope was the title which Roman Emperors had for themselves. The sincere old-fashioned Christians were reduced to a small minority, and they did protest at this wholesale corruption and paganization of the Church, but were soon quieted down by bribes or by the sword. By this mixture of Christianity with Roman paganism we have what is known as "The Roman Catholic Church."

The "Dark Ages"

Thus the simplicity of the early Church was lost, the Bible was hidden from the people, schools were closed, ignorance was made the "mother of devotion," and the clergy increased their prestige and hold upon the people. The temporal power of the Popes was obtained and consolidated. This brought the "Dark Ages" or medieval times. The greater the power of the priests, the deeper was the darkness of the age. Ignorance like a black pall covered the world, producing intellectual darkness, moral darkness, spiritual darkness. Hence immorality and licentiousness became prevalent among priests and people, and penetrated even the sacred precincts of the Vatican, so that some of the Popes became "monsters of

iniquity" in the language of Roman Catholic historians. The "Dark Ages" lasted fully one thousand years, when the Pope had absolute rule over the then known world, when kings and emperors had to go to Rome to be crowned at the hands of the Pope, and had to promise to be his vassals. A Pope put his foot on the neck of an emperor lying prostrate at his feet—Henry IV at Canossa. All those who dared to lift their voice in protest were persecuted, thus fulfilling the prophecy of St. John, who in his apocalyptic vision saw "the woman (the Church of Rome) drunken with the blood of the saints and with the blood of the martyrs of Jesus," (Rev. 17:6). It is the darkest and bloodiest page in the world's history. Such is the history of the Roman Catholic Church, in other words, the deformation of the Church.

The Protestant Reformation

(3) The third period, the *Reformation.*

Jesus says, "I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life," (John 12:8). This produced the Protestant Reformation. That the Church needed a reformation was admitted by all. Several Church councils were held to reform abuses, but very little was done, except to define new dogmas and to condemn heretics. Many monks had studied the Bible which was chained in the reading room of convents and had received gleams of truth. They began to preach to the people and lift up their voices against the corruptions and the abuses of the Church, but they were burned at the stake like Savonarola, John Huss, Arnaldo da Brescia and many others, and their ashes thrown to the winds. There were many groups who drew their religion from the Bible alone, like the Albigenses, and even organized Churches, like the Waldensian Churches, which existed in Italy five hundred years before Martin Luther was born. These Churches had a form of government much similar to the Reformed Churches of today, but they were continually persecuted by the satellites of Rome and massacred by the thousands.

But if there were many reformers and martyrs before the Reformation, Martin Luther, an Augustinian monk in Germany, in the sixteenth century, must be given the credit for having inaugurated the greatest movement. He read the only copy of the Bible in his convent which was chained to the reading desk. The words of St. Paul in Romans 1:17, "The just shall live by faith," were fastened in his mind. In 1510, he made a voyage to Rome on a mission to the general of his order, and like all sincere Catholics he longed to see the Holy City and to go up the Scala Santa to gain the plenary indulgence and the forgiveness of all his sins.

The holy stairs or Scala Santa are supposed to be the very stairway transported from the palace of Pilate in Jerusalem to Rome. It consists of thirty-three steps, just the number of years of Christ, and every Catholic who climbs those steps on his knees and recites three Pater Nosters, three Hail Marys and three Gloria Patris will receive the forgiveness of all his sins upon reaching the top or thirty-third step. On the top of the stairs there is a big showcase where many relics are contained, among which is exhibited the little portion of flesh cut off from the body of Jesus at his circumcision, when he was eight days old. Inside of the showcase, over the relics, is an inscription, which reads in Latin, "Of all the holy places throughout the world, this is the most holy place." I saw this with my own eyes, for I went up those stairs on my feet, not on my knees, and descended the same way. No wonder that many Catholics lose their faith when they go to Rome. When Martin Luther visited Rome he went up a few steps reciting those prayers as a good Catholic monk, and then the words of St. Paul. "The just shall live by faith," flashed into his mind, he got up and descended from those stairs on his feet, and this was the first act of his Protestant Reformation.

The Traffic in Indulgences

In 1517 the monk Tetzel was selling indulgences for money. Luther at first doubted whether Tetzel had such an authority from the Pope, and when he learned that he had it

he wrote ninety-five theses on a paper and nailed it to the door of the Cathedral in Wittenberg, inviting theologians to debate with him on those theses. The result of that act started, as we know, a whole series of events which led to the full fruition of the Protestant Reformation, the withdrawal of half of Europe from the control and dominion of the Popes and the organization of the Protestant or Reformed Churches.

It is important to remember that such a great and beneficent movement as the Reformation has proven to be, was the work of God and not of Martin Luther, and to God should be given all the glory. Martin Luther and other reformers were only instruments in the hands of God. At the beginning Luther had no intention of separating himself from the Church, he never thought that he would become a reformer, in fact in his theses he even cursed any one who did not believe in the Pope. It was afterwards, as he plunged into the study of the Bible and during the awful conflicts with the Roman authorities, he came to the significant discovery that the Catholic Church was not in the Catholic Bible, and that the only thing to be done was to return to Bible Christianity, to the fundamental doctrines enunciated by Christ and his apostles, and reject everything which was contrary to the Bible. Thus was the *re-formation* of the Church effected.

The Protestant Reformation, besides having produced what is called the modern world, or modern civilization, has these six attractions: (1) The love of truth; (2) The sovereignty of the individual; (3) Liberty of conscience; (4) Civic and social progress; (5) The rights of the laity; (6) Simplicity of worship. God has blessed the movement, and with all its weaknesses and faults there are more Christians outside of the Roman communion today, including Protestants of all denominations and the Eastern Orthodox Church, than those who recognize the Pope as the head of their Church.

THE COMING REFORMATION—TRANSFORMATION

There is need of a revival of the Protestant principles for which our fathers died, and as a basis for a new Reformation which is approaching.

The Protestant Reformation is not yet complete. Reformation is not something static, like the dogmas of the Catholic Church, but it is a movement, looking forward and going onward until perfection is reached.

The Present Apostasy

By this I mean that Protestantism today is far from perfect, and there is room for improvement. Among professed Protestants today we find a denial of the fundamental doctrines of the original Gospel of Christ and the principles stressed by the fathers of the faith. Instead of yielding to the authority of the Word of God, many are turning to fables, and having itching ears, are accepting man-made creeds and doctrines contrary to the teachings of the Scriptures. The condition at present is much the same as that in the time of Luther. "This is a day of apostasy from the truth; this is a day of formalism; this is a day of spiritual barrenness: this is a day of the denial of the truths of primitive Christianity; this is a day when Jesus is being wounded again in the house of His friends, and when more than one Judas is betraying his Lord with a kiss."

What is nedeed is "Transformation."

I am not a pessimist, nor do I sound an unnecessary alarm. But I plead that it is not sufficient for the Protestants today to admire the courage of Luther and his associates in fighting the battles of the Reformation in their days. It is for us to show the same courage in our day. There must be a revival of apostolic power and missionary zeal.

This makes me come to my text: "Be ye not conformed to this world, but be ye transformed by the renewing of your spirit." (Romans 12:2). I believe that the coming Reformation will be the gradual *transformation* of the individual soul by the power of the indwelling Christ, in preparation for that glorious change when we shall see Him as he is at His appearing, according to the blessed hope which is in us. (I. John 3:1-3.)

Let us remember that we are predestined by God to be conformed to the image of his Son. (Rom. 8:29). Let us seek that, which will bring us something better and higher than mere reformation,—a transformation—in other words, a new birth, a new creature.

John Wesley's Movement

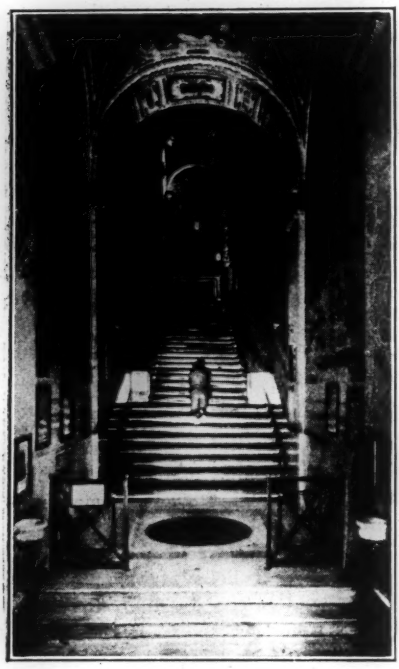
It seems to me that of all the Reformers, the one who started this heart-movement toward Christ and a religious experience was John Wesley. Luther and the other Reformers had to fight the colossus of Romanism; but Wesley turned from the dead formalism of the Church of his day to Christ Himself and received from the vital contact with Him the power to benefit humanity and to say "The world is my parish, to save souls my commission." But even Wesley did not intend to start a new Church or religious denomination, but only companies or groups of renewed men and women having like experience. His was a new *method* of approach to God and of realizing Christian experience.

Wesley blazed the way. Let us not allow the Methodists to monopolize Wesley's method. They do not hold a patent on it, so it is open to all and available for every Christian.

The cry of the Reformers was "Back to the Scriptures." Our modern cry should be "Back to Christ." The Scriptures were not intended to give us eternal life, as the Jews erroneously believed, but to be an index finger leading us to Christ, who gives life eternal. (John 5:39-40). Christianity is not a book religion, like Mohammedanism, but it is "Christ in you, the hope of glory." (Col. 1:27). And this is an earnest of the complete transformation which will take place at His glorious appearing, when even "our vile bodies will be changed and fashioned like unto his glorious body." (Phil. 3:20-21.)

"Oh! what a change, oh! what a change,
When I shall see his wonderful face!"

So the history of the Church is like the history of many an individual soul, yours and mine; **formation, deformation, reformation, transformation,** and we hope **glorification!**



THE HOLY STAIRS

La Scala Santa in Church of San Giovanni Laterano, Rome

Tradition says the thirty-three marble stairs originally led to the praetorium of Pilate at Jerusalem and hence were sanctified by the footsteps of our Lord. They were brought to Rome about 326 A.D. by Saint Helena, mother of Constantine the Great. Stairs for common use flank the Scala Santa, as the latter may be ascended only on the knees. Pope Pius IX performed this act of devotion on September 19, 1870 — the next day the Liberators entered Rome. The old story is that the monk Luther halted midway while ascending the stairs on his knees, and with the exclamation, "The just shall live by faith," rose to his feet.

This spiritual experience of Luther really marked the birth of the Protestant Reformation, and so the Scala Santa can be called the birthplace of that great spiritual movement which is still going on. God grant that other Martin Luthers may have a similar experience on "The Holy Stairs" and go forth to preach the Gospel of a free, full and present salvation in Christ Jesus even in the Roman Catholic Church!

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OBSERVATIONS AND EXPERIENCES IN RUSSIA AND THE BALTIC COUNTRIES

By the Rev. Dr. George Albert Simons
General Secretary of the American-European Fellowship

(Third Installment)

Excellent Advice for American Scribes Visiting Russia

When I arrived in St. Petersburg, the Capital of the old Russian Empire, twenty-two years ago, I was fortunate in having letters of introduction to some fine Christian people who had resided in that country a long time. There was the late Baron Paul Nicolai, whose name will forever shine with blessed lustre as the leader of the World's Christian Student Movement in Russia. He was one of the finest Christian gentlemen I have ever been privileged to know. He proved to be a wise counselor on a few critical occasions. Another friend to whom I had brought a letter of introduction was Mr. J. Grote, a German Christian bookseller. It so happened that his book-store occupied the corner of the building in which the Hotel d'Angleterre was located, just opposite the imposing structure of St. Isaac's Cathedral. Through the courtesy of Mr. Grote I used his address inasmuch as I was moving about a good deal as Superintendent and Treasurer of the Finland and St. Petersburg Mission Conference. But whenever I happened to be in St. Petersburg, I had a small room in said Hotel and would run in and out of Mr. Grote's book-store several times a day to pick up my mail and have a brief friendly chat. Of all the things this wise and godly man said to me, indeed "a stranger in a strange land," one remark in particular embedded itself deeply in my memory. With a smiling countenance he said: "The Americans are popular in Russia. They think and act quickly, while in Russia everything moves very slowly. For many years I have had the privilege and pleasure of meeting American tourists who have stayed in the Hotel d'Angleterre. Some of these Americans have been writers, and after spending a few days or a few weeks in Russia they have gone away, having all kinds of interesting material to write about. I have seen some of their articles and books, and as often as I have read such productions I have had to smile and shake my head because of many inaccuracies and superficial statements. Now I have a bit of advice to give to you. If you ever feel inspired to write anything about Russia, don't do it until you have been here at least ten years! However, whether you write sooner or later, let me give you a little sentence that may seem rather paradoxical and yet it will keep you from making such blunders as some of your American compatriots have made. It is this: **"In Russia all things are impossible and all things are possible!"** I have never forgotten that bit of valuable advice, and I have passed it on to many of my American compatriots who have visited us in Russia and other parts of Europe.

My First Sermon in Russia

Accepting the urgent invitation of my enthusiastic assistant, the Rev. Hjalmar Salmi, to preach to our congregation at Handrovo, a village about two hours' travel by train from St. Petersburg, a service was arranged for Saturday evening, October 12, 1907, my third day in Russia. It was in a peasant's dwelling where the meeting was held. The room was crowded with more than one hundred and fifty persons, nearly all of whom were standing, eagerly listening to the Gospel message. They were closely packed together like sardines in a tin box. My subject was, "How to enter the kingdom of God." My text was Mark 10:15—"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." I never had a better time preaching. Brother Salmi acted as my interpreter. Having been born and educated in St. Petersburg he was a linguist of considerable ability. He could preach in at least four languages.

The two small windows were open, and a score or more of folks gathered around them to hear the sermon. When the writer had finished speaking and Brother Salmi had concluded with a fervent prayer, there rushed into the room an infuriated man, flashing a long knife and commanding us all to leave the house immediately. He was evidently under the influence of **vodka,** Russian whisky. With the superhuman strength of an intoxicated man he wedged his way through the crowd. He tried to get at the pastor and myself, who were standing behind a small table in the corner, and when he was only a few feet away from us, Brother Salmi advised me to jump out of the window, and thus make my escape. Alas, the window seemed less than three feet square, and I had my doubts about getting through it. I remembered a saying that "necessity is the mother of invention." Indeed one never knows how seemingly impossible things become really possible until an exigency arises that demands fearless and speedy action. Thus spurred on by a keen sense of the imminent situation, I doubled myself up as expeditiously as I could, plunged out into the Egyptian darkness, fortunately landing on my feet, with the pastor tumbling after. Brother Salmi hastily led me to a cow-barn next door, and there we hid for a few minutes until some of our friends had led the disturber away.

We then went into the house where we were to be "entertained" for the night, our would-be slayer and a few of his comrades still threatening to catch us. There being no police in that village we felt a little uneasy, but soon the elder of the community, who was called the **starosta,** sent word to us that he had appointed three strong men to guard our quarters, and three strapping men and their wives, who had come by foot from a village seven miles away to attend the service, volunteered to stay with us, and also the young couple, with the wife's mother, in whose house we were. The only bed in the house was assigned to the writer. It was getting late and my host urged me to retire, but I was very reluctant about doing so. I did not want my newly made friends to see how this American would retire on such an occasion for fear they might think that all Americans employed the same method. Finally, when the light was put out I retired for the night and ludicrous as it may appear to my readers, I kept on everything except my hat, saying to myself inaudibly: 'If there is to be any unexpected sprinting required of me during the night I am not going to lose any time getting dressed!' Brother Salmi slept on two benches, and the others on the floor—eleven of us in a room not more than eighteen feet square, with not a window open, for fear we would thus court danger from the unruly spirits! As I lay there, unable to sleep, I did some good hard thinking and earnest praying. I promised the Lord that if He would get me out of that place and back to my Hotel in St. Petersburg in safety the next morning, some day I would build a chapel in that village.

About four o'clock the next morning the other inmates began moving and before the lamp was lit I was up, for I did not want them to see how I had used the bed that night. After refreshing ourselves with black bread and tea, Brother Salmi and I took leave of the dear people and walked over the fields and through the forests to the railroad station. We thought it wisest not to be present when the disturber, who was arrested soon after, was to be prosecuted. We bore no ill feeling against him because we knew that he was only one of millions of helpless victims of a political, economic and social system that was bad. We remembered that the manufacture of **vodka** was a state monopoly of the old Russian Empire and that the sale of this strong intoxicant was encouraged everywhere. We recalled that old Russia had something like a hundred or more holy days and holidays, and every village had a few extra holidays of its own making. In order to celebrate properly it was thought necessary to drink a lot of **vodka.** So our disturber had done nothing very wrong or irregular. And so we prayed for him that he might exchange his long knife for "the sword of the Spirit, which is the Word of God," and instead of being drunken with **vodka** "be filled with the Spirit."

On our way to the station, Brother Salmi expressed himself somewhat in this fashion: "I am so happy that you had such a narrow escape and thrilling experience last night.

To me it seems that God wanted you to have just such a thing happen on the occasion of preaching your first sermon in Russia. I am convinced that there is something prophetic and symbolical about this incident. Right at the outset of your career as a missionary pioneer in Russia, God wants you to understand that as often as you face dangerous situations there will always be a door or means of escape! Now I am sure you are the right man for the superintendency of this pioneer work."

Candidly I felt that Brother Salmi was just a trifle too optimistic and happy with regard to my future on that field. I told him frankly that one such experience was quite enough for me. I did not care to have a repetition of the same. And yet looking back upon the past score of years that I have spent over there I can only say that I have faced many situations even more dangerous than the one I passed through when I preached my first sermon in Russia.

Before closing this chapter may I say that the promise which I made to God that night in the peasant's home was really kept. In the the summer of 1913, we built a chapel with a parsonage and children's home all under one roof. The building was dedicated by the late Bishop Wilson S. Lewis, L.L.D., who was then one of the Methodist Bishops for China, and he was assisted by the late Dr. John F. Goucher, founder of Goucher College in Baltimore, and the late Dr. George Heber Jones who was one of the pioneer Methodist missionaries in Korea. The children's home was named for our sainted mother who had spent only a brief year with us and was buried in the Protestant Cemetery in St. Petersburg.

Many a time we tried to persuade the man who tried to take our life to make us a present of the long knife as a memento of the historic occasion but he would not comply with our request. He wished to have the unhappy incident blotted out. He had become one of our best friends and assured us again and again that it was not he but the cursed **vodka** that was responsible for doing the thing that he so much regretted.

(In the next issue Dr. Simons will write about "The International Notoriety of a Hoosier's Birthplace."

HIGH TRIBUTE TO GITLIN'S WORK AT RADOST, POLAND

At the Board meeting of the American-European Fellowship, September 27th, the Rev. Joseph S. Flacks, the well-known Hebrew Christian and Bible teacher, was present by special invitation and gave a very illuminating report about religious conditions in Poland. He was most enthusiastic in his appreciation of the particular type of work that is being accomplished at the Radost Bible School under the leadership of Director Moses H. Gitlin. Mr. Flacks has just completed a tour of the world, covering two years, and has visited numerous mission stations. In his opinion there is nothing finer and more productive of real results for the Kingdom anywhere in the world than the Bible training and missionary work done at Radost, Poland. Its spiritual influence is being felt all over that country. There is absolutely nothing of a distinctively racial, nationalistic or chauvinistic nature in the atmosphere or policy of that Christian institution. It is thoroughly Evangelical in spirit. The Rev. Moses H. Gitlin has proved to be a consecrated and wise administrator, although he candidly admits that he has never felt called to act in that capacity. It is his humility that endears Gitlin to all who know him. Teachers and pupils from Jewish Socialistic Schools and other Hebrew centers where radicalism prevails make pilgrimages to Radost for the purpose of investigating the methods, teaching and spirit of this Christian institution. There is really something very remarkable about this movement. Rev. J. S. Flacks earnestly urges that the work at Radost be made the object of daily intercession and that extra financial assistance be given that most deserving cause at this very critical time. Brother Gitlin needs helpers to avert a breakdown in health. As we listened to Brother Flacks' fervent appeal in behalf of Radost and Moses Gitlin we wished every reader of this magazine might hear him.

THE GOSPEL IN RUSSIA

THE REFORMATION HAS REACHED RUSSIA AT LAST

By the Rev. John Johnson

American Secretary of the All-Russian Evangelical Christian Union

Over a thousand years ago Russia was a semi-barbaric, heathen country. Many different Slavic tribes were roaming and fighting each other on the vast plains of that immense country. As the years rolled by these tribes began to acquire self-consciousness and a desire for some kind of state organization. They wanted a ruler but were so ignorant and divided that they were not able to find one among themselves, so they invited some one from the land of Russ with the following petition: "Our land is vast and rich, but there is no order in it. Come,possess us and rule over us." One of the dukes of the land of Russ accepted this invitation and came as their ruler. This was the beginning of Russian history.

Some more time elapsed. Russia was gaining some strength, stability and more of self-consciousness but it now began to express a religious dissatisfaction. Being dissatisfied with its paganism Russia began to look for a better religion than it had. A special delegation of official representatives was sent abroad to study two or three different kinds of religions in order that Russia could select the best. Surely this must be considered as a very important historical fact as well as factor, showing how an entire nation was involved in looking for a better religion.

At that time Christianity was moving further eastward. Some of the Greek Christian missionaries were very much interested in Russia and began to approach it. So naturally, together with the Jewish and Mohammedan faiths, Greek Christianity was investigated and it appealed so strongly to the delegation that they heartily recommended its acceptance. And thus on their recommendation in a short time and without further study, investigation or instruction being given to the people Russia became a Christian country. Greek Orthodox Christianity in this way became almost the compulsory religion of that Slavic nation.

This change took place in A.D. 988, during the reign of Duke Vladimir who was then ruling the city of Kiev.

Thus Russia, at least nominally, became a Christian nation and for about a thousand years strengthened itself politically, socially and religiously. The Church of Russia was a State Church and constituted a mighty power for the Government.

Almost up to the Revolution of 1917 no other religious bodies in Russia outside of the Greek Orthodox Church could freely enjoy exercise and practice their faith and ministry. All those who dared to depart from the State Church and confess some other faith which might have been of a much higher standing than the Greek Orthodox Church were severely punished, despised, persecuted, beaten and in many instances killed.

The Russian Greek Orthodox Church lived its own life, holding fast to its traditional, ritualistic dogmas, beliefs and doctrines. Outwardly it was clothed in splendor and beauty, but inwardly it was empty, corrupt and dead. It failed to satisfy the spiritual expectations, longings and needs of the God-seeking people of Russia.

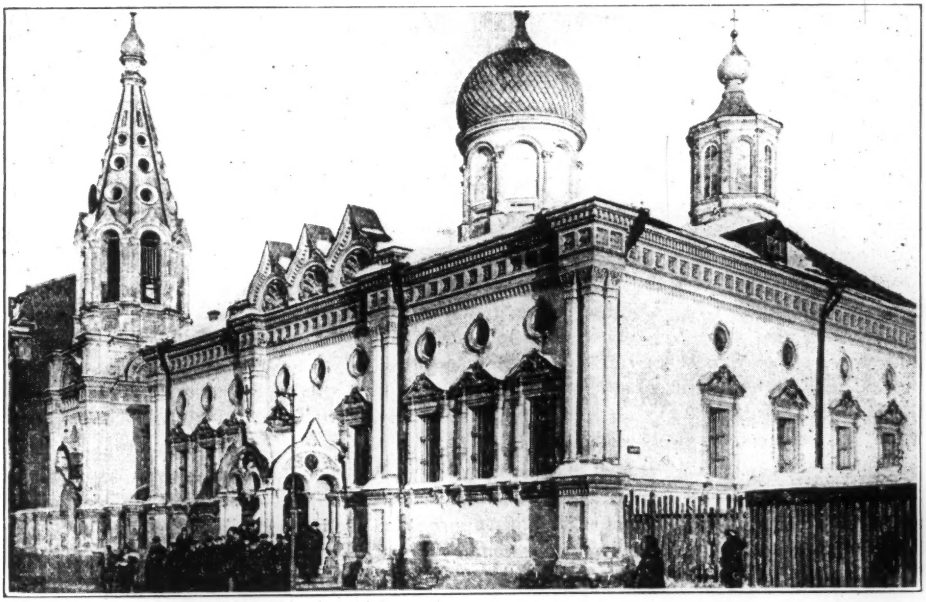
It is a most astonishing fact that the Renaissance and the Reformation of western Europe was not able to affect Russia and the Greek Orthodox Church. Only after the lapse of three centuries after the Reformation some small beginnings of the Evangelical Christian movement began to appear in Russia. These beginnings were very weak and were met by a most bitter opposition. Nevertheless, when once a good seed is cast into the ground it will not die but surely bring forth some wonderful fruit. However insignifi-

cent the beginnings of the Evangelical movement in Russia may have seemed and however difficult all efforts were in promoting that movement nevertheless it began to spread and make itself felt in the life of the Russian people. In fact all over that vast country where once barbaric heathen tribes were roaming, now individuals and families and whole communities began to confess that glorious "faith which was once delivered unto the saints."

Up to the Revolution of 1917 there were said to be between four hundred thousand and six hundred thousand so-called Believers or Protestants in Russia but it is quite safe to assert that the real and most effective Evangelical Reformation as a spiritual regeneration started in the year of 1917.

At that time the imperialistic Government of Russia was overthrown. The Russian Greek Orthodox Church was placed on the same level with other bodies. Great sufferings, famine, pestilence and other difficulties prepared the hearts of the Russian people for the Gospel and saving power of Jesus Christ. Our brethren in Russia, especially the All-Russian Evangelical Christian Union, were engaged in sowing the seed of the Gospel day and night. Masses were asking, yea, begging for the bread of the Gospel. Services and revival meetings were most effective and crowded beyond capacity. Even some of the Greek Orthodox Churches which up to that time had been closed to Protestant preachers were now opened for these purposes and our brethren together with our beloved leader, Brother I. S. Brokhanoff, president of the All-Russian Evangelical Christian Union, were joyously preaching in various Greek Orthodox Churches. And this privilege we are happy to say is still theirs. Millions of Russian people have been soundly converted and brought to Jesus Christ and through faith in Him have received the precious gift of a free, full and present salvation. At last a real Reformation has reached Russia, and it is still going on. Let us not forget that the Reformation which God was pleased to start through His chosen vessel Martin Luther was only the beginning of an Evangelical movement that still needs to penetrate into every dark corner of Europe and other parts of the world.

Oh, our dear American brothers and sisters, we earnestly implore you to pray and help



St. Peter and Paul Church in Moscow in Which Rev. T. S. Prokhanoff Preaches When at Moscow

Meeting at Novo-Sibersk in the Heart of Siberia where Rev. I. S. Prokhanoff Was Preaching

and support this great revival in Russia so that it may go on until Russia becomes a thoroughly Christ-like nation saved and prepared to meet the return of the Redeemer in His regnant majestly and Divine glory!

The cause, power and zeal of the Reformation in Western Europe radiated from the Bible, the infallible Word of God. The very same thing has now happened in the Reformation that is sweeping over Russia. The small beginnings of the Evangelical Christian movement in that country started right after the translation of the Bible into the common language of the Russian people. In the proclamation of the Good News the Bible was the indispensable weapon. The Bible has exerted the greatest influence upon the people, but alas in many sections of Russia only one out of a thousand people possessed the Bible and so multitudes were crying: "Give us Bibles and more Bibles." They were, indeed, ready to give everything that they had in exchange for a Bible. But Bibles have been very scarce. During the Revolution many of them were destroyed. From 1914 to 1926 none of them were printed in Russia. This fact aroused the All-Russian Evangelical Christian Union to request its president, I. S. Prokhanoff, who was then very much needed in Russia, to go to America for the purpose of raising funds for printing Bibles. With the blessing and help of God and His people in America, Brother Prokhanoff succeeded in raising some funds and during 1926-27, thirty-five thousand Russian Bibles and twenty-five thousand New Testaments with the Psalms were printed and distributed in Russia. Praise the Lord!

This achievement was one of the greatest blessings for the Russian people as a whole and particularly for the Believers. In the April issue of "The Gospel in Russia" an article appeared describing how a Russian believer appreciated having a Bible of that edition. The same article was also published in "The Sunday School Times" August 31st.

Permit me to relate two incidents showing how much this Bible is appreciated. One Evangelical Christian lady living in the Unted States has a brother who is an officer in the

(Continued on page 32)

THE GOSPEL IN ITALY

NEWS FROM ITALY

Edited by the Rev. Stefano L. Testa, Italian Secretary

Rev. Vincenzo Melodia, our Missionary at Livorno, besides being the Assistant Pastor to President V. Notarbartolo, visits groups and outstations in several towns in the vicinity of Livorno. This duty compels him to be absent from home three days each week. He could visit regularly two other groups in the adjoining province, but it costs about $8.00 additional each month for railroad fares. He asks me if I could get some one to provide for this expense. I pass this request on to you. If any of you, my dear Christian readers, will send this $8.00 per month, or $100.00 per year, two other outstations in Italy could be visited and developed.

* * *

Mussolini's tilts with the Pope are occupying the front page of the newspapers nowadays as usual. That is news which interests everybody. Both are dictators and are at sword's points over the question of public education. The Pope claims the divine right to control education. Mussolini is determined that the State and not the Church should have the right and duty to control education. He has nominated a Secretary of Public Education to sit in his cabinet and has decreed that all children attend the government schools. His maxim is: "Everything within the State, all under the State, nothing against the State." The State is supreme, and even the Church is to be subject to the civil laws of the State. Pursuant to this idea the Catholic center in Parliament was disbanded by Mussolini a few years ago, and so was the Catholic Boy Scouts' organization dissolved last year, much to the chagrin of the Pope. I prophecy that Mussolini will win out in this fight, as usual, because the people are with him and not with the Pope. A century old Roman Catholic newspaper, "La Civilta Cattolica," was suspended recently for having printed and given wide circulation to the Pope's criticism of the government's policy. All these things, of course, will redound to the advancement of the Evangelical Church.

* * *

The "Catholic Action," is the social and political arm of the Roman Catholic Church in Italy and elsewhere. The Pope makes no secret of this and claims that its activities are not subject to supervision and should not be interefered with by the State. Mussolini has decreed that all political societies must be supervised by the government and its books opened to the police. Here is another hitch where they have reached an **enpasse.** You know that the Roman Church has such a department "Catholic Action" in America, with headquarters in Washington, and Father Ryan, who recently wrote against Prohibition and derided President Hoover, is at the head of it. Americans should wake up and watch.

* * *

The question of Romanism is very much alive even in America.

Several letters have come to me from people stating that they are interested in this question, and they want to know more about the difference between the Roman Catholic Church and Evangelical Protestant Christianity. I am giving these talks over the radio, and I receive many commendatory letters from persons who have been helped spirtually. I intend to publish one of these talks in each issue of this magazine and answer questions of our readers on this subject. Please send in your questions and subscribe to the magazine.

* * *

Mr. Testa has published an

EDUCATIONAL SERIES

of booklets for Protestants and Catholics in which Protestantism and Catholicism are compared and tested by Scriptural truth. The list follows:

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Address: **Rev. S. L. Testa,**
156 5th Ave., N. Y. C.

LETTERS FROM OUR WORKERS

HOW PAVLINA DIMKOVA CAPTURES BULGARIAN YOUTH FOR CHRIST

WITH the approaching beautiful summer days the sessions of our Greek Orthodox Sunday School became difficult on account of the great heat and the large influx of children who where coming Sunday after Sunday to us. In a very small and suffocating room it was impossible to teach a group of seventy to one hundred and thirty lively children. The great interest shown by the parents and the children in the work led us to hold our Sunday School "out of doors," where the gentle breezes and the coolness allowed us to go on with the work. In spite of the many difficulties the children were coming regularly and promtly every Sunday afternoon at two o'clock. They gathered in front of our house and we started for our Sunday School Camp, singing songs as we went along. There under the open sky, near to God and nature, and the Gospel being preached week after week, Bible stories were told and Bible verses learned. It was lovely. Many of the parents helped us taking care of the children both going and coming back, and they were very grateful to learn the Sunday School lesson.

But very soon the weather and the sun became too hot, so we were forced to close the School until September. Due to the fact that the work in the Sunday School was very similar to the system of the public School we decided to finish the Sunday School with public exercises. We had to stand a great deal of persecution from the teachers' body of the National School. Our enemies attempted to frustrate our work. The children were forbidden by their teachers to come to us and to take any part in our exercises and if they did they would not be allowed to have their year's certificate and would not be admitted to school next year! The restrictions were rigid. I did what I could to enlighten the minds of the parents of the aim of my work. I prayed to God for help and protection and he graciously answered my prayers. Praise His name. It was strange indeed to see that after all difficulties not one of my Sunday School students left me.

Miss Pavlina Dimkova
in a Bulgarian costume which was sold in America to help her work.

There was a case of a father who after seing the results of the Sunday School work went to the

Bulgarian Children

Teachers' body of the public school and told them that he would rather have the child leave the public school than to stop attending the Sunday School.

We had to prepare hurriedly a short program for the closing exercises which were to take place in one of the large city halls. In order to announce our exercises to the public we printed circulars which the boys and girls handed to those passing by. On Commencement Day the public school teachers' body made a great propaganda to keep the people from attending these exercises. But in spite of that the hall was crowded with parents and guests. The program began with a prayer song, sung by the entire Sunday School. It was humiliating to see these children standing there reverently in the golden rays of the light coming from the rear of the hall, all turned eastward. These children were truly worshipping God and singing praises unto Him. Then followed poems and songs of spiritual nature. The verses which were memorized during the year were represented by the students standing in the form of a triangle in the midst of which there was a young girl dressed in white holding a large Bible from which hung yellow stripes representing the rays of salvation and grace resulting from the truth of the Book of Life. This girl recited a beautiful poem about the meaning of the Bible. The base of the triangle formed by the youngest children recited verses learned in the course of the year. One of the sides of the triangle represented by the Junior boys told in turn the ten commandments. The third side of the triangle was represented by the girls all dressed in white telling the beatitudes. The girl that stood on top of the triangle recited John 3:16. The picture was very impressive and touching. These Orthodox children, who before knew nothing of Christ and the Bible, stood there verifying the golden truths of the Christian revival. The last number was my year's report in which once more I explained the aim of our work. All listened very attentively. Eighteen children received prizes for regular attendance and every student received a book with Christian stories for their interest and success shown during the year. So happily and successfully was the first year's work of my Greek Orthodox Sunday School completed. Many of the parents and guests came to thank me for the splendid program and for the noble Christian work done this year.

I believe the little children are a most precious gift of heaven to earth. In every child are infinite possibilities for good or evil, and the kind

of influence with which he is surrounded in early childhood largely determines whether or not the budding life shall bloom in fragrance and beauty with the fruit of a noble Christlike character. The Bulgarian people have always believed in cultivating the intellect and the will of the child but I also believe in soul-culture and from that cultivation comes the more abundant life bringing forth the fruits of the Spirit—kindness, joy, peace, truth, faith, hope, love, worshipping God and loving the Master with all their hearts, respect for each other and all lowly creatures. This is the great imperative for the upbuilding of Bulgaria when we bring the little ones to the Master of Life, then the political, social, and spiritual rebirths will come. The child is the precious capital of God's Kingdom.

In order that we may continue the work it is necessary that we have a hall at our disposal with the necessary supplies, which will cost from fifteen to twenty dollars per month. I am in earnest prayer that God may open the hearts of His stewards to help us in the work and send their mite through the Board. We would like to begin the same work next September.

Brothers and sisters, seeing the great need in that direction we trust that you may be able to aid the Lord's work among the Bulgarian children.

Sofia, Bulgaria, August 5, 1929. *Pavlina Dimkova.*

BULGARIA MUST BE EVANGELIZED

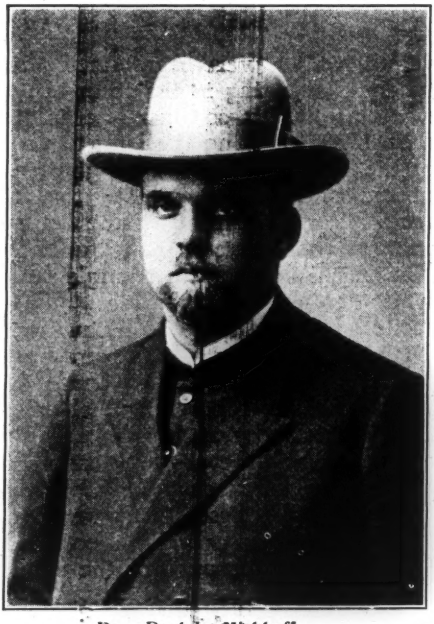
Bulgaria has been shaken by an earthquake, struck by a cyclone and covered by a tidal wave of war. There are hundreds of thousands of refugees and other forces of destruction and peril are at work!

There has never been such a destructive hour before.

Men are thinking and praying. Consecrated men are working, and Christian men everywhere must face this startling condition with the conviction of courage and faith in Christ Jesus. The only help for Bulgaria, the only remedy for the disease, the only program for peace, the only hope for the people here is in the Gospel of Jesus Christ. They have tried many other ways but have always failed. Even now they are being tried and are destined to fail. Christianity has never had a chance. It can never fail. Its principles and power will redeem and save any and all parts of this old world, if the people would heed the call. This is the only possible and permanent salavation for stricken Bulgaria.

The cry for help has never been more heart-rending or heart-compelling than it is from this part of the human family. The Bulgarians are our brothers and sisters. They are suffering beyond imagination.

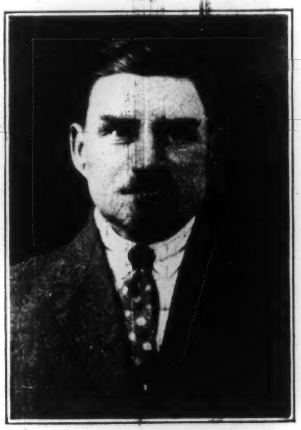
We must help them. How can we help them most and best? By giving them the real Gospel of the Son of God just as soon as possible. We must prepare for this supreme task. We must use our money to educate a large number of missionaries from Bulgaria to go at their earliest convenience and take Christ and His saving power to their people. We must save the individual Bulgarians in order to save their society. Jesus Christ our Saviour can do it and He alone. Our sacred obligation in this crisis hour is to prepare the way for Him. We must now bring Christ to Bulgaria, and Bulgaria to Christ. *Paul L. Mishkoff*



Rev. Paul L. Mishkoff

LATEST NEWS FROM HARBIN, CHINA

Brother S. P. Badantseff, missionary of the American-European Fellowship, at Harbin, China, who has been doing splendid work among the Russians in that cosmopolitan center writes a brief letter dated August 23rd. We quote a part of his communication: "The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy." (Psalm 145:17-20.) I hasten to inform you that I have received from you forty dollars. Words fail me to thank my Lord that He does not forsake me, his smallest servant, in the declining years of



S. P. Badantseff

my life when I am no longer able to do physical work except through my children in this difficult time. Indeed the ways of the Lord are unsearchable. "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33).

Just now war is being waged here, life is difficult and very restless. Everything is being closed and becoming more expensive at such a time. The Lord is extending His merciful hand of help. Our heart is overflowing with joy and gratitude to the Lord and to you. I pray to my Saviour that He Himself by His inexhaustible mercy may reward His children and pour out His peace and grace on you all. May the Lord protect you. Greetings from our brethren with hearty salutation and best wishes, I am

Your Brother in the Lord,

S. Badantseff.

THE CIRCULATING LIBRARY A BLESSING

Dr. Gaebelein, President of the American-European Fellowship, was kind enough last spring to provide a full set of his own writings as the nucleus of a circulating library for our workers in the various European harvest fields, more than twenty-five of whom can read the English language.

The result of the initial reading in one case is best told in this grateful letter just received from Jugoslavia. Brother Yonke will have the privilege of reading many more of these works in the next two years, each book having been carefully chosen for its sound Gospel message or its teaching of the Scriptures.

40 Ilica St., Zagreb, Jugoslavia.

Sept. 9th, 1929.

I received your favour of July 16th informing me of the arrival of the book "The Healing Question." I received the book too and obtained a great spiritual comfort from it. I wrote a letter of thanks to Dr Gaebelein.

While informing you of this I desire to express to you how glad I am for what you wrote that I shall receive still more books for reading. I now am expecting the third one. It is so necessary to keep to the sound teaching of the Holy Scriptures. I have to be thankful for all I am and have from the Lord to them. I now see more than ever the many dangers through which I was passing since the time when the Lord graciously allowed me to come nearer to His truth. It is certainly not otherwise with the others in these days of false teaching and apostasy all over the world. Indeed it is best for the church to have the sure word of God and the guidance of the Holy Spirit and thus be kept in the right path and blessed in all things.

We continue making known Christ the Saviour to all we meet. We assemble on Sundays and in the week. We are thankful for the opportunities we have to spread the Gospel and look for more of them.

We send our greetings and love. I remain,

Yours very sincerely,

S. T. Yonke.

CHRISTMAS WILL SOON BE HERE

Here's a suggestion: Why not send a year's subscription for "The European Harvest Field" as a Christmas gift to friends? Fifteen months for the price of a year's subscription—only one dollar!

FIELD SECRETARY HUNTER RELATES HIS EXPERIENCES

Beginning with this issue, the Rev. George W. Hunter, Field Secretary of the American-European Fellowship, who resides at Long Beach, California, will be a regular contributor to the European Harvest Field. We are sure our readers will greatly enjoy the messages of both Brother and Mrs. Hunter, whose latest photograph we herewith present.—Editor.

My call to the great work in Russia and the other Slavic speaking countries was one of the mysterious leadings of the God of the Bible. I have been a Christian for the past 38 years. I was born into the Roman Catholic Church, was *christened* (as is the custom) when I was eight days old, and my name was then added to the list of adherents of that body. In the providence of God when I was twenty-six years old, He by his grace reached my heart and I had an old-fashioned regeneration experience, not because of any sentimental excitement usually attached to the work in evenagelistic meetings, but I was quietly led by a soul-winning Y. M. C. A. Secretary to accept Jesus Christ as my Savior. Because, as I believe, I was "chosen in Him before the foundation of the world." (Ephesians 1:4.) He, having a specific work for me to do, even the work He has so blessed me in doing in behalf of the great multitude in Russian territory, quietly but positively, changed the darkness of my life for the first twenty-six years, into the very light of His presence almost from the very beginning of my Christian experience.

The Rev. and Mrs. Geo. W. Hunter

To me the leading into the present work for the evangelization of Russia is and has been so definitely of God, that I am burdened day and night concerning my need to be so submissive to the leading of the Holy Spirit of God, that He can speak to me at any time, and in any circumstance that He may choose to use to direct my ministry aright. I feel confident that the work of the American European Fellowship, of which I am the honored Field Secretary, is destined to accomplish more for the evangelization of that great multitude than we know in the next few years.

From the first my heart has been exercised in behalf of Israel. My many years' study of God's Word, has shown me His concern for them as a nation. Their history depicted in the Law of Moses, the Prophets and the Writings, has been my chief study; and the leading of the Eternal God through the centuries past of this great people has been a constant inspiration to me.

My first visit to "White Russia" in Poland in 1925 crystalized in my mind more than any other thing the immediate need to carry the Gospel to that great multitude. This was particularly impressed on my heart and mind because of the intense interest manifested by the Jews to whom it was my privilege to minister while there. The particular section visited had 35,000 Jews in the immediate vicinity, and I firmly believe the God of Abraham, Isaac and Jacob, and the God and Father of our Lord and Savior Jesus Christ, gave me a vision of the work He had planned for me to do. My study of the prophetic Word of God was the greatest asset I could have in this time of need, and my short visit among the Jews of Poland was among the greatest inspirations I have ever experienced in the years of my study and preparation. One other significant thing enters into this narrative at this time. It seems my calling has not been to try to get into the intricate lines of Bible study, such as the study of types, and the intensely significant lines connected with the immediate closing of the age; but it seems I have been kept so to speak in the kindergarten class, and all of my ministry for all the years of my teaching has been cast along the very simplest lines possible. His grace has, by the study of the prophetic Word of God, made it possible for me to visualize for simple folks the whole love plan of God from the beginning of man's history to the present, and as far as the need is concerned, to give a word picture from the Bible of things to come at the end of this age, principally in relation to the Jews.

This type of teaching acquired long before I ever thought it would be my privilege to open the Word to Jews, as I did while in Poland, has been a source of blessing to a great many. The tendency of the educational system of America in our colleges and universities and high schools to undermine the faith (when there was any to undermine) of the new students coming to them, has done great damage to the cause of the average young person attending our Sunday Schools. This fact coupled with the woeful lack of knowledge of the average teacher in our Sunday-schools of the first principles of the Christian life, has produced its legitimate fruit among the young people of our nation. The so-called "crime wave" with all its attending ills is just the logical fruitage of seed sowing which is the product of years of either failure to recognize God-constituted authority in the several places it is mentioned in God's Word, or it is absolute rebellion against it.

The average young person of today if not tainted with the doubts and fears of their instructors in school, would be susceptible to the message of grace contained in the Word of God. My gift from God has therefore been an asset wherever it has been my privilege to minister. I have seen young lives transformed and many have given their lives to Him for full time service and it is my joy to know that many are in the ministry because of this simple line of expository preaching and teaching of the Word of God.

Now concerning the work as Field Secretary for the American European Fellowship I will only give you briefly some of the fruitage of the above type of ministry which it is my privilege to exercise not only in Poland but as I am able to do here in America.

First, the great awakening in the former Russian Empire, I am convinced, is because of the prophetic utterances in the Bible concerning Israel. Not in this instance nationally, but because of their being deprived of having a true conception of the work of the "Crucified One" which the old Russian Empire through its Tsars gave to them. The Jews of the Empire (of which there is a remnant according to the election of Grace) in the ten million are, because of the Grace of the Living God hearing the Gospel message that Jesus Christ came to THE JEW FIRST. Now, ere the close of the present age, the God of Abraham, Isaac and Jacob is making the story of the "Crucified One" one of great attraction to the multitude of them in all the territory of the former Tsars.

The very simplicity of the plan of God for Israel as depicted in their Scriptures, which, as many Bible teachers know, is fulfilled in the life, death and resurrection of Jesus, their Messiah, is transforming multitudes of Jews, now they are hearing its life-giving message from the lips of missionaries who know God's love plan includes the Jews. I am firmly convinced that the preaching of the Grace of God to these Jews with the attendant attitude on the part of the preacher showing them he loves them, is being owned of God in a very remarkable way.

Mrs. Hunter, who is one in heart and soul with me in this great work, is standing with me and is a worthy helper in every department of my work as Field Secretary. She is constantly called on to speak before women's meetings all over the territory in the immediate vicinity of our home in Southern California. It has been our privilege to speak over two different Radio Stations each week since last September. When I was away this past spring and even into the early summer, she was my worthy substitute, each week giving very acceptable messages to the multitude who listened in. These broadcasts for the past year have produced a multitude of friends who have many of them ministered to the cause by gifts and prayers.

Next month I will give some of the detailed incidents connected with the work as we are led to do it both here and while in other parts of the country.

I spent four months in the South and Midwest as far as Chicago from January till May of this year and there are some very interesting experiences to relate which I hope to do in my next article for the magazine.

I have never realized the need of definite intercessory prayer so much as I have since I have been occupied in the ministry for the Jews in that great field of Russia. Their constant response to the opening of the Word of God for them in this closing portion of the age is of great concern, I believe, to the forces of the Adversary, and I am in great need of intercessory prayer for the great work of ministry to "the remnant according to the election of grace." (Romans 11:5). Will you join in this intercession? Please write to me at my home 1345 Linden Avenue, Long Beach, California, telling me of your prayer interest in my ministry and that you will engage with us in this greatest work under God since Pentecost.

Yours in the bonds of the Gospel,

George W. Hunter.

HELP GET NEW SUBSCRIBERS

It is our ambition and aim to make this magazine not only pay for its upkeep but to show a substantial earning with which to take care of urgent cases in our various mission fields abroad. It will be a hard pull uphill to accomplish this, but if every one of our old subscribers will kindly secure two or three new subscriptions for the coming year the goal can be reached. Write for sample copies and subscription blanks at once. Thank you.

At the Radost Bible Courses

LATEST NEWS FROM DIRECTOR GITLIN

Value of Our Property

Various, competent persons have told me that our property is now worth twice as much as what we paid for it. This is due to the general rise in real estate here, as well as because of the improvements we made, some of which cost but little because of the students' labor given gratuitously. So we can thank God for it. Those who have known this place would rejoice to see our building painted nicely and the garden kept in fine order.

Jewish School Groups Visiting Radost

The Spirit of God is causing a spirit of inquiry among the Jews, so that experiences unknown, unprecedented in the history of Jewish missions are now evident in many if not all Jewish missions both in Poland and elsewhere.

Our school had during this year three organized visits of Jewish school children. The first was a group of 47 children with two teachers and one physician from the "Vedem Colony" of Falenica, a nationalistic-radical summer school for Jewish working children. The second was a group of 24 children and their teacher from one of Dr. Korchak's orphanages. Dr. Korchak is a well known authority in pedagogy. The third visit took place last Saturday. They were a group of young people from a Jewish home for needy, worthy young girls; there were six girls and a teacher. All of these groups came out with the expressed purpose of learning to know what we teach and who we are. Informal meetings were held in which the cardinal truths of the Gospel were presented to the children, followed by a free echange of opinions and answers given to the questions of the children. The Korchak group agreed to have New Testaments in Polish, so each received a present. We also treated the children with sandwiches and lemonade, and parted as friends. It was remarkable when the first group came. When we got through with our messages and the children were fed, the physician that came with them said that he should like to deliver a message on Socialism. We agreed to it. All of a sudden a strong shower came upon us and the crowd was dispersed, so that his message was not given as he wished. The Gospel seed was sown, some other missionary may water it. We expect God will give the increase with some of these children and one of the teachers. The last group though smallest in number was the most interesting one so far as genuine inquiry after the truth is concerned. Pray for these.

Our New Mission Hall in Falenica

We wrote you at length about our new mission hall in Falenica. We called it "Sala Ewangelujm,"—the Gospel Hall. We began with a week of daily evangelistic meetings in Polish, conducted by our beloved Brother Krakiewich, an official of high standing in the ministry of Public Works. The Chasidical Jews are literally mad that we have penetrated into their very midst and are trying to convert them. They did their best to put up all sorts of obstructions, such as throwing stones, shouting and cursing us. One evening they would not depart after the meeting but stood at the gate howling and yelling. I tried to disperse the crowd. They began to throw stones. A young Hebrew-Christian boy living in Radost, not of our own family, was hit with a stone, and the boy forgot himself and threw the stone back. It struck a little girl in the forehead. This incensed the crowd which then came upon us in a mob. They wounded our Jewish inquirer, the violinist, in the head, while Miss Aigel and a White Russian brother, our colporteur, were hit with sticks. I do not remember with what they hit me, I began to feel an ache in my arm when we were on our way home. They besmirched me with mud. Brother Sofer, who lives in the rooms adjoining the mission, had his windows broken four times. The police being already overburdened fighting the communists of the town can help us but little. Indeed, they expect to be paid, and we are unable to do this. That evening will be long remembered by all. It appeared like a pogrom, with the difference that the Jews were acting as the assaulting party, and the true Christians were the sufferers. Mrs. Gitlin gave way and had to be in bed all of the next day. Dear Mrs. Gitlin is afraid of my life. Those fellows there keep on shouting: "You must get that Gitlin." However, we are sure that it is a transitory experience. The Lord will try us out, and when we are proven faithful and He can manifest it before His enemies, He will halt the hand of the assailer. Some of our workers, especially Mrs. Gitlin, would almost be ready to give up the place, but we must not do it till the Lord and not people cause us to quit.

"Hey, Missionary!"

Coming to that town Falenica one day, to see the police, I got through with my business, and not having immediately a train for home, I started out to walk the distance a little over three miles. While on the main street I heard a voice shouting, "Hey, Missionary," I turned to the side of the sound and saw a young lady in a store, looking towards me in a sort of a challenging way. To confess, I got angry to be annoyed even in my private walk, and I turned to that girl with the thought of giving her a scolding, but the Spirit of God changed my attitude. I thought immediately why not improve the opportunity. So I made believe that I did not understand it as an insulting assault, but that she addressed me by my proper title. I went into the store and smiled at the young lady. There was a gentleman, evidently her husband, standing near her. I asked her what I could do for her since she had called me in so nicely by my official title. She felt bad and the gentleman began to apologize for her, saying that she did not mean any evil. I assured them that I had nothing against her, on the contrary I was happy to have a visit with them and to talk with them about Christianity. I was invited to sit down, and for an hour or longer I spoke to them, particularly about the Lord's miraculous birth. The man had evidently looked into a New Testament at one time, and he rather sided with me. It was a pleasure to have been there. I was happy that the Lord turned my sorrow into joy for He enabled me to see, in the twinkling of an eye, the silver lining behind that cloud. Alas, if I had yielded to that unholy prompting to stand up for my honor I would have disgraced my Lord and lost an opportunity to bear witness. "Oh to us may grace be given to follow in their train." That is the train of the martyrs. In the evening the young lady came to the meeting accompanied by another Jewish young lady.

I thank God that our converts, students and workers are seeking to avail themselves of every opportunity to witness for the Lord, so that on this railroad line all that has to do with the missionaries is associated with Radost, and as you can notice from the newspaper reports even things that do not happen at Radost are often attributed to us because of the association the Jews make of missionary activities and Radost. Praise God for the testimony.

Students for Donors

A thought suggested itself to me of late. Don't you think it might help in the support of the students if you were to propose in the magazine that Christian friends take up individually the support of a student? So far as the actual board is concerned we consider it only ten dollars per capita. A certain Christian friend may be interested to help to support one student with whom they could keep in touch, considering him as their future missionary, of course without any further obligations on their part. I shall gladly send you the photographs of the students with a brief biographical sketch of each so the friends may know whom to choose.

Signs For Our Property

Folks inquiring for our place have a hard time finding us since no streets in our village have as yet been laid out. Some come as far as our very villa and do not know where it is. We should put up a number of signs around the place. Our property faces what will be some day four streets, so we ought to have at least four large signs. I should think some ten dollars may do for it.

Caring for the Widow of our Deceased Brother Frydman

This leads me to the thought of dear Mrs. Frydman. In the letter I wrote June 6th and which was published in the July number I said: And now we will seek by God's help to be loyal to St. James' ideal of "true religion" in thinking of our Christian widow and the orphan. I believe God will show us a way whereby this dear widow and her child may be helped without burdening our Fellowship with mere charitable work. Our sister went to her home at Wolyn and returned last week. I talked with her last night, and we reached the following understanding:

(1) She is to accept the position of housekeeper in the home for girls which is to be established by our sister Olga, receiving her wages from that institution.

(2) However Mrs. Frydman wishes to learn a trade, so as to earn a living privately. She knows dressmaking. She wishes to take up a course in cutting and designing which would enable her to be a regular dressmaker. It will take her some three months to learn the trade. Then she will need a sewing machine and just a few tools. She will also need a little home. A little house consisting of a room and kitchen can be built on her father's soil in the town of Bubno, Wolyn, Poland, at the cost of one hundred dollars. A Singer Sewing machine will cost about fifty dollars. Tools for the establishment of the little shop, about twenty-five dollars. Tuition for course in cutting and designing, about twenty dollars. Four months' board, while studying the course, for her and child sixty dollars.

(3) Her needs amount to $255.00. This we bring to the attention of our friends that the Lord may prompt them to help our worthy widow.

STATEMENT OF RECEIPTS FOR AUGUST, 1929

No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount
5803	$28.15	5832	$ 1.00	5861	$100.00	5890	$ 1.00	5919	$ 5.25	5948	$ 5.00
5804	2.00	5833	80.00	5862	1.00	5891	100.00	5920	3.00	5949	12.00
5805	50.00	5834	12.57	5863	5.00	5892	.98	5921	2.00	5950	25.00
5806	10.00	5835	15.00	5864	3.00	5893	40.00	5922	75.00	5951	1.00
5807	10.00	5836	128.00	5865	1.00	5894	10.00	5923	1.00	5952	1.00
5808	1.00	5837	70.00	5866	6.00	5895	5.00	5924	1.00	5953	5.00
5809	10.00	5838	28.00	5867	1.20	5896	14.00	5925	.12	5954	10.00
5810	105.00	5839	5.00	5868	3.80	5897	.50	5926	.50	5955	10.00
5811	15.00	5840	1.00	5869	20.00	5898	7.00	5927	.50	5956	10.00
5812	45.00	5841	21.20	5870	20.00	5899	60.00	5928	50.00	5957	15.00
5813	11.50	5842	10.00	5871	5.00	5900	3.52	5929	25.00	5958	15.00
5814	5.00	5843	10.00	5872	3.00	5901	1.80	5930	5.00	5959	1.00
5815	3.00	5844	1.00	5873	15.00	5902	60.00	5931	31.58	5960	1.00
5816	1.00	5845	15.00	5874	10.00	5903	10.00	5932	2.00	5961	1.00
5817	5.00	5846	1.00	5875	3.00	5904	1.00	5933	20.00	5962	1.00
5818	1.00	5847	203.25	5876	1.00	5905	10.00	5934	6.85	5963	5.00
5819	52.00	5848	1.00	5877	1.00	5906	25.85	5935	3.75	5964	5.00
5820	1.00	5849	35.00	5878	1.00	5907	1.00	5936	20.00	5965	10.00
5821	30.00	5850	25.00	5879	1.00	5908	75.00	5937	26.10	5966	50.00
5822	20.00	5851	10.00	5880	2.00	5909	5.00	5938	1.00	5967	25.00
5823	2.00	5852	5.00	5881	5.00	5910	70.00	5939	5.50	5968	1.00
5824	8.50	5853	18.91	5882	5.00	5911	30.00	5940	2.00	5969	2.00
5825	1.00	5854	5.00	5883	2.00	5912	10.00	5941	10.00	5970	5.00
5826	1.00	5855	32.73	5884	5.00	5913	20.00	5942	10.00	5971	1.00
5827	25.00	5856	30.00	5885	5.00	5914	16.00	5943	2.00	5972	5.00
5828	1.00	5857	1.50	5886	80.00	5915	7.50	5944	2.00	5973	5.05
5829	1.00	5858	10.00	5887	5.00	5916	1.00	5945	2.00	5974	15.00
5830	11.00	5859	50.00	5888	30.00	5917	41.00	5946	3.00	5975	30.00
5831	20.00	5860	180.00	5889	1.00	5918	25.00	5947	5.00		

$3,070.16

Of this amount $47.00 was received for E. H. F.

(Continued from page 22)

Red Army in Russia. She ordered a Bible to be sent to him from Leningrad. He received the Bible and began to read it. Prior to that time in all his letters to his sister he never once mentioned the name of God, but after he had commenced reading the Bible he began to mention God's name, thanking his sister for it and stating that the more he reads his Bible the more he loves it and understands it.

A certain Russian Christian ordered the Bible to be sent to his brother in one of the villages of Russia. When the Bible arrived the Commissar of the mail said that he would like to have that book and did no wish to give it to the man to whom it was addressed. Still the man succeeded in getting his Bible from the Commissar and began to read it himself and also read it to his neighbors. The Commissar of the mails called several times and begged this man to let him have the book. Then another man of the village came to him and offered twenty-five rubles ($12.50 in American money) for that Bible, imploring him to sell it, but the owner had categorically refused. Still another man came with his only horse and offered the latter in exchange for the Bible. These incidents have all happened during the past year.

And now, dear reader, as you think of these things and remember what a great work Brother I. S. Prokhanoff, the All-Russian Evangelical Christian Union and other Christian agencies are doing in that great Slavic land, may you feel impelled to participate in this blessed Reformation by prayer, sympathy and support.

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The All-Russian Evangelical Christian Union has its American Headquarters in Room 411, 156 Fifth Avenue, New York City. Rev. John Johnson is Secretary.

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The Russian Revolutions.
Russia's Religious Renaissance.
How Christian America can best help Christian Russia.
God's Hand in Russian and Baltic Evangelical Pioneer Work.

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